

Bibliographic Essay on African American History

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Introduction

In the essay "On the Evolution of Scholarship in Afro-American History" the eminent historian John Hope Franklin declared "Every generation has the opportunity to write its own history, and indeed it is obliged to do so."¹ The social and political revolutions of 1960s have made fulfilling such a responsibility less daunting than ever. Invaluable references, including Darlene Clark Hine, ed. Black Women in America: An Historical Encyclopedia 2nd ed. (New York: Oxford University Press, 2004); Evelyn Brooks Higgingbotham, ed., Harvard Guide to African American History (Cambridge: Harvard University Press, 2001); Arvarh E. Strickland and Robert E. Weems, Jr., eds., The African American Experience: An Historiographical and Bibliographical Guide (Westport: Greenwood Press, 2001); and Randall M. Miller and John David Smith, eds., Dictionary of Afro-American Slavery (Westport: Greenwood Press, 1988), provide informative narratives along with expansive bibliographies.

General texts covering major historical events with attention to chronology include John Hope Franklin and Alfred A. Moss, Jr., From Slavery to Freedom: A History of African Americans (Boston: McGraw Hill, 2000), considered a classic; along with Joe William Trotter, Jr., The African American

Experience (Boston: Houghton Mifflin, 2001); and, Darlene Clark Hine, William C. Hine, and Stanley Harrold, The African American Odyssey (Upper Saddle River: Printice-Hall, Inc., 2000). Other general texts not to be overlooked are Colin A. Palmer's Passageways: An Interpretive History of Black America Vol. I: 1619-1863 and Vol. II (Fort Worth: Harcourt Brace College Publishers, 1998), which emphasizes culture; and, Darlene Clark Hine and Kathleen Thompson's Shining Thread of Hope: The History of Black Women in America (New York: Broadway Books, 1998), a work highlighting the presence of women.

Juliet E. K. Walker's The History of Black Business in America: Capitalism, Race, Entrepreneurship (New York: Twayne Publishers, 1998) is a general historical overview of blacks in business across time. Of a more limited scope is A'Lelia Bundles' On Her Own Ground: The Life and Times of Madam C. J. Walker (New York: Scribner, 2001), touted as a definitive biography of a black woman entrepreneur before 1919.

Africans in North America

Between 1619 and 1808, less than one million Africans were transported involuntarily to North America. Documentation for 27,233 voyages is available in The Trans-Atlantic Slave Trade: A Data Base on CD-Rom (Cambridge: Cambridge University Press, 1999). Statistics alone tell little about the human conditions; but, the special issue "New Perspectives on the Transatlantic

Slave Trade," William and Mary Quarterly 58 (January 2001), contains insightful essays that combine sheer numbers with interpretative narratives. G. Ugo Nwokeji, "African Conceptions of Gender and the Slave Traffic," (47-68); and, David Richardson, "Shipboard Revolts, African Authority, and the Atlantic Slave," (69-93), are but two examples.

For a first-hand account by Middle Passage survivors, see Olaudah Equiano, The Interesting Narrative of the Life of Olaudah Equiano: Written by Himself, edited by Robert J. Allison (Boston: Bedford Books of St. Martin's Press, 1995). Questions regarding the veracity of Equiano's richly detailed book, which is not at variance with others on the subject, surfaced soon after it appeared in 1787. Vincent Carretta's "Olaudah Equino or Gustavus Vassa? New Light on an Eighteenth-Century Question of Identity," Slavery and Abolition 20 (December 1999): 96-103, delivers a succinct discussion of the matter.

An overview of other narratives appears in Jerome S. Handler, "Survivors of the Middle Passage: Life Histories of Enslaved Africans in British America," Slavery and Abolition 23 (April 2002): 23-56. Several autobiographies, including Venture Smith, mentioned in Handlin's essay are readily available in print format and at the University of North Carolina website "Documenting the American South"--<http://docsouth.unc.edu.hmtl>

Slavery and freedom existed concomitantly, and Edmund S.

Morgan, American Slavery American Freedom: The Ordeal of Colonial Virginia (New York: W. W. Norton & Company, 1975), offers a cogent explanation of the anomaly while T. H. Breen and Stephen Innes, "Myne Owne Ground": Race and Freedom on Virginia's Eastern Shore, 1640-1676 (New York: Oxford University Press, 1980) personify the changing status of Africans in the Old Dominion. Kenneth Morgan's Slavery and Servitude in Colonial North America: A Short History (Washington Square: New York University Press, 2000) covers much of the same argument as Morgan but includes a larger geographical region.

Most general sources contain limited discussions of enslaved women, especially in the North, but Nell Irving Painter, Sojourner Truth: A Life, A Symbol (New York: W. W. Norton & Company, 1996); C. W. Larison, Sylvia Dubois, A Biography of the Slave who Whipt her Mistres and Gand her Fredom (New York: Oxford University Press, 1988), and Kenneth E. Marshall, "Work, Family and Day-to-Day Survival on an Old Farm: Nance Melick, a Rural Late Eighteenth- and Early Nineteenth-century New Jersey Slave Woman," Slavery and Abolition 19 (December 1998): 22-45, help to eradicate the void.

The incongruent existence of slavery and freedom was most evident in Revolutionary America. As a result, states north of Delaware either abolished or made provisions for slavery's gradual demise. Given its early efforts to end slavery, the

North is often characterized as bondage free. Lorenzo Johnston Greene, The Negro in Colonial New England (New York: Atheneum, 1974) counters the faulty notion, and Joanne Pope Melish's Disowning Slavery: Gradual Emancipation and "Race" in New England, 1780-1860 (Ithaca: Cornell University Press, 1998) chronicles abolition in New England. A highly readable treatment of slavery ending elsewhere in the North is Leslie M. Harris, In the Shadow of Slavery: African Americans in New York City, 1626-1863 (Chicago: University of Chicago Press, 2003).

A longtime interest in free blacks in the slave era has precipitated a wide range of publications. General sources include James Oliver Horton, Free People of Color: Inside the African American Community (Washington: Smithsonian Institution Press, 1993); Leon Litwack, North of Slavery: The Negro in the Free States, 1790-1860 (Chicago: University of Chicago Press, 1961); and, Gary B. Nash, Forging Freedom: The Formation of Philadelphia's Black Community, 1720-1840 (Cambridge: Harvard University Press, 1988). Both Shane White, Stories of Freedom in Black New York (Cambridge: Harvard University Press, 2002); and, Marvin McAllister, White People Do Not Know How to Behave at Entertainments Designed for Ladies & Gentlemen of Colour: William Brown's African & American Theater (Chapel Hill: University of North Carolina Press, 2003) are recommended for insight about a theatre company founded by former slaves in the 1820s.

Studies of free blacks in the South include Kimberly S. Hanger, Bounded Lives, Bounded Places: Free Black Society in Colonial New Orleans, 1769-1803 (Durham: Duke University Press, 1997) and, Daniel L. Schaefer, Anna Madgigine Jai Kingsley (Gainesville: University Press of Florida, 2003). Monographs such as Adele Logan Alexander, Ambiguous Lives: Free Women of Color in Rural Georgia, 1789-1879 (Fayetteville: University of Arkansas Press, 1991); and, John Hope Franklin, The Free Negro in North Carolina, 1790-1860 (Chapel Hill: University of North Carolina, 1943), concentrate on specific geographical areas.

The majority of free persons were economically deprived, but some were prosperous indeed. How they acquired, maintained, or disbursed their wealth in real and personal property--human beings--is of interest. Both Adrienne D. Davis, "The Private Law of Race and Sex: An Antebellum Perspective," Stanford Law Review 51 (January 1999); and, Gary B. Mills, "Coincoin: An Eighteenth-Century 'Liberated' Woman," Journal of Southern History 42 (May 1976): 203-22, are useful in this regard. Other studies of propertied free blacks, such as Michael P. Johnson and James Roark, Black Masters: A Free Family of Color in the Old South (New York: W. W. Norton & Company, 1984); Edwin Adams Davis and William Ransom Hogan, The Barber of Natchez (Baton Rouge: Louisiana State University Press, 1973); and, Larry Koger, Black Slaveholders: Free Black Slave Masters in South Carolina

(Jefferson: McFarland & Company, Inc., 1985), lend themselves to more extensive treatments and challenge historian Carter G. Woodson's argument claiming benevolence motivated black slaveowners.

Conventional wisdom suggests that free blacks remained aloof from their enslaved contemporaries, but Whittington B. Johnson, Black Savannah, 1788-1864 (Fayetteville: University of Arkansas Press, 1996); Tommy L. Bogger, Free Blacks in Norfolk, Virginia, 1796-1860: The Darker Side of Freedom (Charlottesville: University of Virginia Press, 1997); and Bernard E. Powers, Jr., Black Charlestonians: A Social History, 1822-1885 (Fayetteville: University of Arkansas Press, 1994), yield enough data to claim interactions among free and unfree blacks were more fluid than previously reported. Furthermore, Victoria Bynum's Unruly Women: The Politics of Social & Sexual Control in the Old South (Chapel Hill: University of North Carolina Press, 1992), based largely on public records, may be used to expand the discussion of associations among black, white, free, and unfree persons.

Southern Slavery:

North American slavery was not monolithic nor were the experiences of those who endured it. Ira Berlin's Many Thousands Gone: The First Two Centuries of Slavery in North America (Cambridge: Belknap Press of Harvard University Press, 1998), notes regional variations. For aspects of slavery outside the

traditional parameters where cotton was king, see Wilma A. Dunaway, Slavery in the American Mountain South (Cambridge: Cambridge University Press, 2003) and http://scholar.lib.vt.edu/vtpubs/mountain_slavery/index.htm; Wilma King, "Within the Professional Household: Slave Children in the Antebellum South," The Historian 59 (Spring 1997): 523-40; Ronald L. Lewis, Coal, Iron, and Slaves: Industrial Slavery in Maryland and Virginia, 1715-1865 (Westport: Greenwood Press, 1979); and, Robert S. Starobin, Industrial Slavery in the Old South (New York: Oxford University Press, 1970).

Other studies illuminate the lives of legally enslaved persons who lived as if they were free. Kent Anderson Leslie's Woman of Color, Daughter of Privilege: Amanda America Dickson (Athens: University of Georgia Press, 1995; and, Loren Schweninger, "A Slave Family in the Ante Bellum South," Journal of Negro History 60 (January 1975): 29-44, are impressive contributions about the subject.

Regardless of the variations and ameliorating factors, threatening aspects of bondage existed. The potential or actual separation of families, real or fictive, heightened anxiety levels. And, Walter Johnson's Soul By Soul: Life Inside the Antebellum Slave Market (Cambridge: Harvard University Press, 1999) details the intricate process of buying and selling human beings. Sexual exploitation also challenged the well being of enslaved men, women, and children. Among the discussions of abuse and harassment are Edward E. Baptist, "Cuffy," "Fancy Maids," and "One-

Eyed Men": Rape, Commodification, and the Domestic Slave Trade in the United States," American Historical Review 106 (December 2001): ; and, Thelma Jennings, "'Us Colored Women Had To Go Through a Plenty': Sexual Exploitation of African American Slave Women," Journal of Women's History 1 (1991): 45-74. Annette Gordon-Reed's Thomas Jefferson and Sally Hemings: An American Controversy (Charlottesville: University of Virginia Press, 2000) points to the manner in which historians have been selected in the use of sources about the subject.

Harriet Jacobs, Incidents in the Life of a Slave Girl: Written by Herself (Cambridge: Harvard University Press, 1987), defines sexual harassment and is central to an ongoing discussion about sexuality and resistance. For more specificity, see Joanne M. Braxton and Sharon Zuber, "Silences in Harriet 'Linda Brent' Jacobs' *Incidents in the Life of a Slave Girl*," in Elaine Hedges and Shelley Fisher Fishkin, eds., Listening to Silences: New Essays in Feminist Criticism (New York: Oxford University Press, 1994), 146-68; and Deborah M. Garfield and Rafia Zafar, eds., Harriet Jacobs and **Incidents in the Life of a Slave Girl**: New Critical Essays (New York: Cambridge University Press, 1996).

Resistance to slavery varied across the spectrum. Melton McLaurin's Celia, A Slave (Athens: University of Georgia, 1991), reveals how a woman defended herself against unwanted sexual advances from her owner. John Hope Franklin and Loren Schweninger's Runaway Slaves: Rebels on the Plantation (New York:

Oxford University Press, 1999) presents a masterful investigation of the many males and females who rejected slavery and fled. Without theorizing, Runaway Slaves raises questions about the nature of plantation slavery and relationships between owners and those they held in bondage. Resistance of a different kind was the subject of Douglas R. Egerton, He Shall Go Out Free: The Lives of Denmark Vesey (Madison: University of Wisconsin Press, 1999); David Robertson, Denmark Vesey (New York: Alfred A. Knopf, 1999); and, Edward A. Pearson, ed., Designs against Charleston: The Trial Record of the Denmark Vesey Slave Conspiracy of 1822 (Chapel Hill: University of North Carolina, 1999).

In the review essay, "Denmark Vesey and His Co-Conspirators," William and Mary Quarterly 58(October 2001): 915-76, Michael P. Johnson points to the historians' failures to read the testimony of witnesses cautiously thereby becoming co-conspirator in the making of the Vesey conspiracy. Johnson's observation harkened back to one made by Richard Wade in 1964 and reignited controversy about the veracity of the Vesey conspiracy. The authors' responses to Johnson's criticisms appear in William and Mary Quarterly 59 (January 2002) wherein Edward A. Pearson's "Trials and Errors: Denmark Vesey and His Historians," acknowledges errors in the transcriptions but defends the analysis. The dispute remains unresolved, but it is clear that slave conspiracies or rumors thereof brought deadly results for

many persons involved or accused of involvement.

Abolition of slavery

North American slavery was never without critics, black or white. For a discussion of contested ideas, see David F. Erickson, The Debate over Slavery: Antislavery and Proslavery Liberalism in Antebellum America (New York: New York University Press, 2000). Benjamin Quarles, Black Abolitionists (New York: Oxford University Press, 1969) is a general study and anti-slavery advocates, primarily men. One of whom is Frederick Douglass, America's best known black male abolitionist, who presented his views of slavery in Narrative of the Life of Frederick Douglass (New York: Random House, 1984); My Bondage and My Freedom (New York: Dover Publications, Inc., 1969); and, Life and Times of Frederick Douglass (New York: Collier Books, 1962).

There are fewer autobiographical accounts by black women abolitionists than by men. Nevertheless, Shirley J. Yee's Black Women Abolitionists: A Study in Activism, 1828-1860 (Knoxville: University of Tennessee Press, 1992) is recommended for it illuminates the lives of many women dedicated to destroying slavery. Jane Rhodes' Mary Ann Shadd Cary: The Black Press and Protest in the Nineteenth Century (Bloomington: Indiana University Press, 1998) highlights the diversity of one woman's anti-slavery efforts. Several biographical studies of the foremost black woman abolitionist, Harriet Tubman, appeared since

2000. Jean M. Humez's Harriet Tubman: The Life and the Life Stories (Madison: University of Wisconsin Press, 2003) offers a "hypothetical" autobiography crafted from Tubman's own stories about her activism.

The Civil War and Reconstruction

Despite the efforts of organizations and individuals, slavery existed until after the Civil War. Among the best accounts of black participation in the Civil War are Joseph T. Glatthaar, Forged in Battle: The Civil War Alliance of Black Soldiers and White Officers (New York: The Free Press, 1990); and James G. Hollandsworth, Jr., The Louisiana Native Guards: The Black Military Experience During the Civil War (Baton Rouge: Louisiana State University, 1995). For a treatment of black military service in the Confederate States of America, see Ervin L. Jordan, Jr.'s Black Confederates and Afro-Yankee in Civil War Virginia (1995).

The Union soldiers' view of the war and related issues appear in Edwin S. Redkey, ed., A Grand Army of Black Men: Letters from African-American Soldiers in the Union Army, 1861-1865 (New York: Cambridge University Press, 1992); and, Joseph T. Glatthaar, "The Civil War Through the Eyes of a Sixteen-Year-Old Black Officer: The Letters of Lieutenant John H. Crowder of the 1st Louisiana Native Guard," Louisiana History 35 (Spring 1994): 201-16. Crowder did not employ a gendered analysis of his service whereas Jim Cullen,

"'I's a Man Now': Gender and African American Men" in Catherine Clinton and Nina Silber, eds., Divided Houses: Gender and the Civil War (New York: Oxford University Press, 1992), 76-91, linked war to the creation of masculinity.

Questions about how the Civil War touched the lives of black women are answered in Noralee Frankel, Freedom's Women: Black Women and Families in Civil War Era Mississippi (Bloomington: Indiana University Press, 1999); and Ella Forbes, African American Women During the Civil War (New York: Garland Publishing, Inc., 1998). Harriet Tubman, Susie Taylor King, and Charlotte Forten were in the midst of the war and rendered assistance to the soldiers. Kate Clifford Larson presents a highly detailed account of Tubman's role in Bound for the Promised Land: Harriet Tubman, Portrait of an American Hero (New York: Ballantine Books, 2004). Both Susie Taylor King, Reminiscences of My Camp Life (New York: Arno Press and the New York Times, 1968), and Brenda Stevenson, ed., The Journals of Charlotte Forten Grimke' (New York: Oxford University Press, 1988), tell of their war related activities. The same is true of Lisa Y. King, "In Search of Women of African Descent who Served in the Civil War Union Navy," Journal of Negro History 83 (Fall 1998): 302-309.

For discussions of home front in the Civil War era, especially relief efforts directed at newly freed blacks, see Elizabeth Keckley, Behind the Scenes or Thirty Years a Slave, and

Four Years in the White House (New York: Oxford University Press, 1988); and, Jennifer Fleischner, Mrs. Lincoln and Mrs. Keckley: The Remarkable Story of the Friendship Between a First Lady and a Former Slave (New York: Broadway Books, 2003). Also, Jean Fagan Yellin, Harriet Jacobs: A Life (New York: Basic Books, 2004), based largely on Jacobs' own writings, reveals much about how black women relieved the sufferings of their own people.

Michael Vorenberg's Final Freedom: The Civil War, the Abolition of Slavery, and the Thirteenth Amendment (Cambridge: Cambridge University Press, 2001), offers an insightful treatment of the formal end of slavery. Basic to understanding post-Civil War society and politics is W. E. B. Du Bois, Black Reconstruction in America: An Essay Toward a History of the Past Which Black Folk Played in the Attempt to Reconstruct Democracy in America, 1860-1880 (New York: Meridian Books The World Publishing Company, 1965). Steven Hahn's Pulitzer-prize winning A Nation under Our Feet: Black Political Struggles in the Rural South from Slavery to the Great Migration (Cambridge: Harvard University Press, 2003) focuses on black men winning the right to vote during Reconstruction and losing it afterwards. Hahn used slavery as an historical backdrop thereby showing how relations in one era impacted the next.

For studies with attention to the reunification of families, employment, and establishment of schools during reconstruction, see Leon F. Litwack, Been in the Storm so Long: The Aftermath of

Slavery (New York: Vintage Books, 1980); Leslie A. Schwalm, A Hard Fight For We: Women's Transition from Slavery to Freedom in South Carolina (Urbana: University of Illinois Press, 1997); and, James D. Anderson, The Education of Blacks in the South, 1860-1935 (Chapel Hill: University of North Carolina Press, 1988).

The election of 1876 marked the formal end of Reconstruction, but many promises of the era remained unfulfilled. Similarly, women's suffrage did not become a reality at the time. Rosalyn Terborg-Penn's African American Women in the Struggle for the Vote, 1850-1920 (Bloomington: Indiana University Press, 1998) argues cogently that black women did indeed work for women's suffrage contrary to popular notions claiming they opposed feminist issues in favor of racial equality. Until they voted, according to Elsa Barkley Brown's "Negotiating and Transforming the Public Sphere: African American Political Life in the Transition from Slavery to Freedom," Public Culture 7 (Fall 1994): 107-46, the women participated in politics vicariously.

The Progressive Era

The Progressive Era followed Reconstruction and is touted as a period of political, social, and economic reform; however, it has been labeled as the nadir for blacks due to legalized segregation, political biases, and economic intimidations. For discussions of the period see Rayford Logan, The Negro in American Life and Thought: The Nadir, 1877-1901 (New York: Dial Press, 1954); and, Leon Litwack, Trouble in Mind: Black Southerners in the Age of Jim Crow (New York: Alfred A. Knopf,

1998). Through the extensive use of primary sources Eric Anderson and Alfred A. Moss, Jr.'s Dangerous Donations: Northern Philanthropy and Southern Black Education, 1902-1930 (Columbia: University of Missouri Press, 1999) examines the black struggle for autonomy over their schools in opposition to costly white philanthropy.

Despite the progressive reform label for the turn of the twentieth century, thousands of blacks, primarily men, were summarily executed. See Crystal Nichole Feimster, "'Ladies and Lynching: The Gendered Discourse of Mob Violence in the New South, 1880-1930," (Ph. D. diss., Princeton University, 2000), for a discussion of the extent to which black women were killed by extralegal methods. A more general study of the violence is W. Fitzhugh Brundage, Lynching in the New South: Georgia and Virginia, 1880-1930 (Urbana: University of Illinois Press, 1993). Graphic images of lynching are available in James Allen, Hilton Als, John Lewis, Leon F. Litwack, Without Sanctuary: Lynching Photography in America (Santa Fe: Twin Palms Publishers, 2003). The gripping photographs say what words cannot.

Publications about crusades to stop the carnage include Jacqueline Jones Royster, ed., Southern Horrors and Other Writings: The Anti-Lynching Campaign of Ida B. Wells (Boston: Bedford Books, 1997); Sandra Gunning, Race, Rape, and Lynching: The Red Record of American Literature, 1890-1912 (New York:

Oxford University Press, 1996); and Gail Bederman, "'Civilization': The Decline of Middle Class Manliness, and Ida B. Well's Antilynching Campaign," Radical History Review 52 (Winter 1992): 4-30.

Organizations dedicated to countering the social, economic, and political encroachments upon blacks are the primary foci of Arvarh E. Strickland, History of the Chicago Urban League (Columbia: University of Missouri, 2001); Mary White Ovington, Black and White Sat Down Together: The Reminiscences of an NAACP Founder (1995); Charles Flint Kellogg, NAACP: A History of the National Association for the Advancement of Colored People, 1909-1920 (1967); and, Elliot M. Rudwick, "The Niagara Movement," Journal of Negro History 42 (1957): 177-200.

Outstanding Biographies of black leaders in the Progressive Era include David Levering Lewis, W. E. B. Du Bois: Biography of a Race, 1868-1919 (New York: Henry Holt and Co., 1993); Patricia A. Schechter, Ida B. Wells-Barnett and American Reform, 1880-1930 (Chapel Hill: University of North Carolina Press, 1991); Jacqueline Anne Rouse, Lugenia Burns Hope: Black Southern Reformer (Athens: University of Georgia Press, 1989); Louis R. Harlan's two volume Booker T. Washington: The Making of a Black Leader, 1856-1901 (New York: Oxford University Press, 1972), and Booker T. Washington: The Wizard of Tuskegee, 1901-1915 (New York: Oxford University Press, 1983); and, E. David Cronon, Black

Moses: The Story of Marcus Garvey and the Universal Negro Improvement Association (Madison: University of Wisconsin Press, 1955).

The Great Migration

A combination of factors propelled millions of blacks from the South between 1890 and 1930 thereby precipitating the largest voluntary relocation of blacks in American history. Joe William Trotter, Jr., ed., The Great Migration in Historical Perspective: New Dimensions of Race, Class, & Gender (Bloomington: Indiana University Press, 1991), locates migration within the South and emphasizes the influence in determining their own experiences. Kenneth Kusmer's A Ghetto Takes Shape: Black Cleveland, 1870-1930 (Urbana: University of Illinois Press, 1976); and Richard Thomas, Life for Us is What We Make It: Building Black Community in Detroit, 1915-1945 (Bloomington: Indiana University Press, 1992) are excellent sources for revealing conditions once the migrants reached their destinations. For a discussion of migration to the West, see Albert S. Broussard, Black San Francisco: The Struggle for Racial Equality in the West, 1900-1945 (Lawrence: University Press of Kansas, 1993).

World War I at Home and Abroad

The coming of World War I created employment opportunities at home in the industrial sector. In the meantime, the treatment of black federal employees in Washington, D. C., deteriorated.

Nicholas Patler's Jim Crow and the Wilson Administration: Protesting Federal Segregation in the Early Twentieth Century (Boulder: University Press of Colorado, 2004) moves beyond examining the development of segregation in the work place to reveal the tenacious protests of black employees, leaders, and organizations.

Once the U. S. entered the Great War in 1917, black civil and military leaders called for a closing of the ranks to support the war in lieu of a fight for equal rights during the war. The literature about black personnel in WWI is limited and sorely in need of updating. Emmett J. Scott served as a special assistant to the Secretary of War and published The Official History of the American Negro in the World War (New York: Arno Press, 1920). A standard treatment of black military service during World War I is Arthur E. Barbeau and Florette Henri, Unknown Soldiers: Black American Troops in World War I (1974). Gerald W. Patton, War and Race: The Black Officer in the American Military, 1915-1941 (1981); and Marvin E. Fletcher, America's First Black General: Benjamin O. Davis, Sr., 1880-1970 (1989), expand the data about black military leaders. **Addie W. Hunton and Katherine M. Johnson's Two Colored Women with the Expeditionary Forces** (New York: G. K. Hill, 1997).

Harlem Renaissance

Disillusionment and despair associated with World War I and

the unfilled promises of migration heightened nationalism, militancy, and racial solidarity among blacks. The articulation of these ideals was present in the Harlem Renaissance, a cultural movement. For a general treatment of the period, David Levering Lewis's When Harlem Was in Vogue (New York: Knopf, 1981), is recommended. Both Richard K. Barksdale and Keneth Kinnamon, eds., Black Writers of America: A Comprehensive Anthology (New York: Macmillan Company, 1972), and Patricia Liggins Hill, ed., Call & Response: The Riverside Anthology of the African American Literary Tradition (Boston: Houghton Mifflin, 1998) are useful but display unevenness in selecting women writers. Many studies of the Harlem Renaissance focus on the novelists of the time whereas Gloria T. Hull, Color, Sex, and Poetry: Three Women Writers of the Harlem Renaissance (Bloomington: Indiana University Press, 1987), highlights the productivity of three poets.

The Jazz Age co-existed concomitantly with the Harlem Renaissance and has a literature of its own. Among the best treatments of the period are Samuel Floyd and Marsha Reisser, eds., Black Music in the Harlem Renaissance: A Collection of Essays (New York: Greenwood, 1990); Alan Lomax, Mister Jelly Roll: The Fortunes of Jelly Roll Morton, New Orleans Creole and "Inventor of Jazz" (Berkeley: University of California Press, 1973); Sally Placksin, American Women in Jazz, 1900 to the

Present (New York: Seaview, 1982); and, Mark Gridley, Jazz Styles: History & Analysis (1997).

The Great Depression and New Deal

The onset of the Great Depression did not affect the cultural movement as it did the economic well being of many blacks. General accounts of period are Robin D. G. Kelley, Hammer and Hoe: Alabama Communists During the Great Depression (Chapel Hill: University of North Carolina, 1990); and, Cheryl Lynn Greenberg, Or Does it Explode: Black Harlem in the Great Depression (New York: Oxford University Press, 1991). More personal autobiographical accounts with significant attachments to the depression are Clarence Norris and Sybil D. Washington, The Last of the Scottsboro Boys: An Autobiography (New York: G. P. Putnam's Sons, 1979); and Pauli Murray, The Autobiography of a Black Activist, Feminist, Lawyer, Priest, and Poet (Knoxville: University of Tennessee Press, 1987).

How well blacks fared under President Franklin D. Roosevelt's New Deal is treated in Raymond Wolters, Negroes and the Great Depression: The Problem of Economic Recovery (Westport: Greenwood Publisher, 1974), a volume that has stood the test of time. And, Patricia Sullivan's Days of Hope: Race and Democracy in the New Deal Era (Chapel Hill: University of North Carolina, 1996) is a valuable contribution to the literature. Joyce A. Hanson's Mary McLeod Bethune & Black Women's Political Activism

(Columbia: University of Missouri Press, 2003) contains a chapter on the leadership of the sole woman in Roosevelt's Black Cabinet.

An excellent source for making the transition from the depression to World War II is Air Force General Benjamin O. Davis, Jr.'s American: An Autobiography (Washington: Smithsonian Institution Press, 1991). And, Charlene E. McGee Smith, Tuskegee Airman: The biography of Charles E. McGee, Air Force Fighter Combat Record Holder 2ed. (Boston: Branden Publishing Company, 1999), recounts details of missions in WWII, Korea, and Vietnam. An anthology with a balanced distribution of subjects related to WWII is Maureen Honey, ed., Bitter Fruit: African American Women in World War II (Columbia: University of Missouri, 1999).

Near the end of WWII, the NAACP initiated a fight for human rights based on its belief that civil rights could only maintain the gulf between blacks and whites while human rights alone could repair 300 years of damage caused by slavery, segregation, and racism. Carol Anderson's Eyes off the Prize: The United Nations and the African American Struggle for Human Rights, 1944-1955 (Cambridge: Cambridge University Press, 2003) concludes that a shifting of priorities in Cold War America tilted the focus from comprehensive justice to the more limited fight for civil rights.

Civil rights Movement

The Civil Rights Movement generated a voluminous body of

literature covering diverse ideologies. The initial studies of male-dominated organizations and leaders resulted in massive tomes such as David J. Garrow's Bearing the Cross: Martin Luther King, Jr, and the Southern Christian Leadership Conference (New York: William Morrow and Company, 1986), and Ralph David Abernathy, And the Walls Came Tumbling Down: An Autobiography (New York: Harper & Row, Publishers, 1989). More recently, less-well known leaders and grassroots operations have received attention. Among the newer studies are John D'Emilio, Lost Prophet: The Life and Times of Bayard Rustin (New York: Free Press, 2003); Merline Pitre, In Struggle against Jim Crow: Lulu B. White and the NAACP 1900-1957 (College Station: Texas A&M University Press, 1999); Timothy B. Tyson, Radio Free Dixie: Robert F. Williams and the Roots of Black Power (Chapel Hill: The University of North Carolina Press, 1999); John Dittmer, Local People: The Struggle for Civil Rights in Mississippi (Urbana: University of Illinois Press, 1994); and, Glenn T. Eskew, But for Birmingham: The Local and National Movement in the Civil Rights Struggle (Chapel Hill: University of North Carolina, 1997).

Townsend Davis' Weary Feet, Rested Souls: A Guided History of the Civil Rights Movement (New York: W. W. Norton & Company, 1998) allows readers/tourists to retrace the steps of activists across seven southern states. In a similar vein, a photographic history by Will Counts, A Life Is More Than a Moment:

Desegregation of Little Rock's Central High School (Bloomington: Indiana University Press, 1999), invites readers to witness time-bound images of blacks and whites at Central High School in 1957 and to see the resulting changes in the 1990s.

Melba Patillo Beals' Warriors Don't Cry: Searing Memoir of the Battle to Integrate Little Rock's Central High School (New York: Washington Square Press, 1995) is a moving individual recollection of desegregation in the Upper South. By contrast, Amilcar Shabazz's Advancing Democracy: African Americans and the Struggle for Access and Equity in Higher Education in Texas (Chapel Hill: University of North Carolina, 2004) is a well-written and documented collective narrative of desegregation in the Southwest with attention to individual participants.

Women were central to the Civil Rights Movement as evident in David J. Garrow, ed., The Montgomery Bus Boycott and the Women Who Started it: The Memoir of Jo Ann Gibson Robinson (Knoxville: University of Tennessee Press, 1993); and, Elaine Brown, A Taste of Power: A Black Woman's Story (1992), an autobiographical account of her leadership in the Black Panther Party. Vicki L. Crawford, Jacqueline Anne Rouse, and Barbara Woods, eds.' Women in the Civil Rights Movement: Trailblazers & Torchbearers, 1941-1965 (Bloomington: Indiana University Press, 1993) crafted an anthology that examines the role of women and expands both the time and geographical regions in which they were active.

During the 1960s while black Americans were demanding access to public facilities and accommodations at home, many Americans were involved in combat in southeast Asia. Blacks served and died in disproportionate numbers in Vietnam, one of America's most divisive military engagements. See Herman Graham, III, The Brother's Vietnam War: Black Power, Manhood and the Military Experience (Gainesville: University Press of Florida, 2003), a brief study of the black military participation and the protests it generated. Unlike other publications about Vietnam, James S. Hirsch's Two Souls Indivisible: The Friendship That Saved Two POWS in Vietnam (New York: Houghton Mifflin Company, 2004) is an intimate revelation of an enduring camaraderie between two southern-born black and white officers.

Contemporary America

Recent scholarship about African Americans often reflects discussions of contemporary societal issues and conflicting ideologies such as those articulated in the cultural wars. The presence of politically conservative and liberal black Americans gives pause and raises questions about the meaning of "black solidarity." See Ward Connerly, Creating Equal: My Fight Against Race Preferences (San Francisco: Encounter Books, 2000); and, Shelby Steele, The Content of Our Character: A New Vision of Race in America (New York: St. Martin's Press, 1990). The rise of Nation of Islam leader Louis Farrakhan and the 1991 confirmation

of Clarence Thomas to the Supreme Court showed another dimension of diverging opinions among blacks. Toni Morrison, ed.,'s Racing, Justice, En-gendering Power: Essays on Anita Hill, Clarence Thomas, and the Construction of Social Reality (New York: Pantheon Books, 1992) presents the significance of the debate surrounding the Thomas confirmation through the eyes of scholars and public officials.

The conflicts related to values and lifestyles may be classed as issues related to the "cultural wars." Two especially informative studies are Robin D. G. Kelley, Yo' Mama's Disfunktional: Fighting the Cultural Wars in Urban America (Boston: Beacon Press, 1997); and Tricia Rose, Black Noise: Rap Music and Black Culture in Contemporary America (Hanover: University press of New England, 1994). At the opposite end of the spectrum are studies related to lifestyles, health, and health care delivery services. Jacob Levenson's The Secret Epidemic: The Story of AIDS and Black America (New York: Pantheon Books, 2004) concentrates on the spread of AIDS and offers insight about substance abuse among black youth. Both Dorothy Roberts' Killing the Black Body: Race, Reproduction, and the Meaning of Liberty (New York: Vintage Books, 1997), and Laurie Kaye Abraham's Mama Might be Better off Dead: The Failure of Health Care in Urban America (Chicago: University of Chicago Press, 1993), show that the intersection of class and color is

significant in health care decisions.

The fiftieth anniversary of Brown (1954) has served as a catalyst for assessing the landmark decision. Derrick Bell's Silent Covenants: *Brown v. Board of Education* and the Unfulfilled Hopes of Racial Reform (New York: Oxford University Press, 2004) analyzes the decision against the Cold War and concluded that perceptions of America in the international arena claimed priority over the Brown decisions. Other publications specifically related to Brown include "Round Table: *Brown v. Board of Education* Fifty Years After," Journal of American History 91 (June 2004) which features Adam Fairclough, "The Costs of *Brown*: Black Teachers and School Integration," (43-55); and Lani Guinier, "From Liberalism to Racial Literacy: *Brown v. Board of Education* and Interest-Divergence Dilemma," (92-117), among others.

Although not a part of the Brown anniversary publications, Gary Orfield and John T. Yun's "Resegregation in American Schools," (Cambridge: Harvard University Civil Rights Project, 1999) provide useful data about the composition of student bodies in public schools across America. See

<http://www.law.harvard.edu/groups/.../publications/resegretation99.html>.

Conclusions

The future generations of scholars like those of the past

will be guided by perceived conditions and needs to maintain the continuum or fill the interstices of African American history. More readily available sources such as Loren Schweninger, ed., Race, Slavery, and Free Blacks: Petitions to Southern Legislatures, 1777-1867 Series I (Bethesda: University Publications of America, 1999) and Series II (Bethesda: LexisNexis Academic & Library Sources, 200), nearly 20,000 microfilmed petitions make it possible to eradicate voids, real or imagined, and reach new vistas in studies of slavery and black-white relations. Additionally, projects designed to recover and reissue out-of-print sources, such as Arnold Rampersand, ed., The Collected Works of Langston Hughes 16 vols. (Columbia: University of Missouri Press, 2001-2003), assure that valuable historical sources are not "lost" to future generations. Finally, the willingness of women and men to probe deeply into the scholarly abyss to correct faulty interpretations and advance new ones or to take on new challenges of studying African Americans within economic, social, and political contexts will result in greater understandings of and appreciations for African American history.

Notes

1. John Hope Franklin, "On the Evolution of Scholarship in Afro-American History," in Darlene Clark Hine, ed., The State of Afro-American History: Past, Present, and Future (Baton Rouge: Louisiana State University Press, 1986), 13-22.